THE PACIFIC

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IN THE HEART OF THE WOODS.

Such beautiful things in the heart of the woods!
  Flowers and ferns, and the soft green moss;
Such love of the birds in the solitudes,
  Where the swift wings glance, and the tree tops toss;
Spaces of silence, swept with song,
  Which nobody hears but the God above;
Spaces where myriad creatures throng,
  Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,
  Far from the city's dust and din,
Where passion nor hate of man intrudes,
  Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone,
  Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
  To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods,
  For the Maker of all things keeps the least,
And over the tiny floweret broods,
  With care that for ages has never ceased.
If He care for this will He not for thee—
  Thee, wherever thou art today?
Child of an infinite father, see;
  And safe in such gentlest keeping stay.

—Margaret E. Sangster.

THE PACIFIC

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W. W. FERRIER.....Editor
2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTEES.

Pomona college will have a graduating class of sixty this year.

The Pacific Baptist reports $13,701.49 contributed by Baptists in California for Home Missions for the year ending March 31, 1910. In Oregon the amount was $3,194; in Western Washinggton, $3,005.

Whitman College at Walla Walla, Washington, has reason for believing that eastern friends of the institution will give a second million of dollars for an endowment if the first million is secured. Something over six hundred thousand dollars has been subscribed toward the first million. The indications now are that the land on which Fort Walla Walla was once situated will be sold to Whitman College by the United States Government, and at such a figure as will make it possible for the college to realize considerable profit on it in the future. There are about 300 acres of this land.

The University of Southern California, a Methodist institution situate in Los Angeles, fixed on the Rev. Charles R. Brown of Oakland as the man to give the commencement day address this year. But Mr. Brown was on his way to Japan a day or two before the invitation was mailed. We were told recently by President Bovard of this university that it is in the power of the conference that elects the trustees to choose persons who are not members of the Methodist Episcopal Church. We forgot to ask whether any one outside this church had been chosen. It is to be presumed that none have, or the fact would have been stated. Here, then, is an opportunity for Methodism to broaden a little. We wait for the Southern California Methodist Conference to put on the University board some Presbyterians and Congregationalists, and so follow in the footsteps of Pomona and Occidental.

Judge Curtis D. Wilbur of Los Angeles is a candidate for the Supreme Court in California. He is a member of the First Congregational Church of Los Angeles. As judge of the Superior Court in Los Angeles County, Mr. Wilbur has made a most excellent record. When re-elected to that position he received the highest vote of any man on the ticket. For six years he has in connection with his other work as judge attended to the Juvenile Court work in which he has bound many to himself by hooks of steel. One little fellow has put it this way: "He is all our friends." And another says: "If a boy don't make good with all the chances that Judge Wilbur gives him, he ain't no good." Under the plan of adult probation, as he has worked it, more than two hundred men have "made good." A Los Angeles paper says of Judge Wilbur: "He is peculiarly fitted for judicial work. He has no entangling alliances, owns no corporate stock, and is neither director nor officer in any corporation except charitable ones." In a large number of such organizations he is a director and an active worker. Some years ago as judge Mr. Wilbur called the attention of the grand jury to the violation of the law by the depositing of public funds in banks. This led to such an amendment in the laws as now gives a large sum annually in way of interest to the state and its subdivisions. The Pacific can wish the State of California no better wish than that Judge Wilbur may be nominated by the Republican party for the Supreme Court and elected to that position.

In an article in the Christian Advocate, of Nashville, Bishop Atkins of the Methodist Church, South, considers the place which that church should occupy in the West. He says that especially is the field in the West white unto harvest, and that demands for further service are being made beyond their ability to respond. Concerning San Francisco, the bishop says: "The greatest opportunity in American Methodist history is now being offered in San Francisco to the Protestant Church which will go at the new work in the right way and with sufficient means. Our Church has projected a truly great mission plant there which, if carried out—as it doubtless will be—will sound the keynote of a new kind of movement that will ultimately supplant the old Churchly order in the great cities of the Pacific. Methodism has failed in that great city, and this is not the worst of it: Christianity has failed thus far. When I say Methodism I do not mean our Church, for we have never undertaken anything of a serious nature there. There are only about 16,000 Protestant Church members in that great city of half a million people—people who are capable in as large a measure as any in the nation, but who have never been reached by religion. A thorough-going victory in San Francisco is worthy of the combined forces of American Protestantism. But this means large expenditures and new plans of work. If any man will only take the statistics of population and of Church membership on the coast, he will not be likely to listen even to his own voice if it suggests that there is not room in the largest sense for our Church in that region." The Bishop puts both the Protestant Church membership and the population of San Francisco too high. We do not believe that the membership of the Protestant churches of San Francisco will aggregate 14,000, nor the population more than 400,000. It is a severe indictment which Bishop Atkins brings against Protestant Christianity in San Francisco. It is hardly fair to say that it has failed. It is weak. But this is due to considerable extent to the fact that so many of the business and professional men of San Francisco have their homes on the east side of the bay. San Francisco will never be what she should be morally and religiously until we have a "Greater San Francisco." Men who live elsewhere, but have their business here, must have here a voting responsibility.

THE EARL LECTURES AT PACIFIC THEOLOGICAL SEMINARY.

These lectures were of exceeding great interest and value throughout, and it is difficult to select from the six two or three to which to give special attention in The Pacific by excerpts therefrom.

We take, however, for this purpose, the last three, those on "The Kingdom of God," "The Coming Society," and "The Coming Religion."

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'THE KINGDOM OF GOD."

On the foregoing subject, Professor Rauschenbusch said in part:

"The church in its present transition wants a new faith on which to build its new and enlarged action. We need something divinely large and engrossing; something for and by which we can live and if need be die. Only a religious faith will lift the individual out of his narrow life and make him the inspired instrument of the universal will of God. Such a faith is the point where the mind of God and the mind of man coincide. Such a faith will gradually penetrate a man's life from top to bottom and master it all.

Religious Synthesis Inadequate.

"We must frankly face the fact that the present religious synthesis is inadequate for our present needs. It leaves the most burning moral questions and the most thrilling religious passions of our generation outside of its framework. It is silent or stammers where we most need clear instruction. It offers no motives to hallow those portions of modern life which most need the regenerating inflow of religious faith. We need a new religious synthesis that will contain and express all the highest aspirations of the best religious minds.

"Christianity in the past has been individualistic. The church has long been concerned in the salvation of the individual and has neglected the salvation of the social organism. Its great concern for centuries has been to impart the divine life to the soul soon after birth, and at death send it forth to join the host of redeemed in heaven.

Church Had Social Hope.

"The church did at the beginning have a great social hope. On the other hand, everything which would serve to save the individual soul was developed to the utmost. The whole elaborate apparatus of the sacraments served to save the soul of the individual.

"The reformation created no real change in this. The revival methods which have been so distinctive a mark of our national religious life, our prayer meetings, our Christian nurture, were all directed to this end. The only aim that was set before young ministers in their training down to the most recent times, was that they should be winners and shepherds of souls, and success in this was the sole glory of the eminent minister.

"It is not strange, therefore, that the church has been puzzled how to connect the new social task that is now being thrust upon it with the great edifice of thought erected for a purpose so different. What room was there in theology, its ethics, and its theory of the functions of the church for the conscious efforts to renew society? If the United States government were suddenly called upon to own and operate the entire industries of the country, would not our constitutional lawyers be puzzled to find a warrant for these new functions within the paragraphs of the constitution?

Social Task of Church.

"Here is the problem: What is the religious basis for the new social task of Christianity? Suppose a Christian man today feels the new religious passion of pity for the people, of righteous anger against institutionalized wrong and of hope for a new organic life of humanity. What religious foundation does historic Christianity offer for this enlarged spiritual life?

"The great idea of the kingdom of God has, within recent years, worked its way into Christian thought once more. It was the great idea of Jesus. All this life and thinking revolved around the center. Yet the church for centuries has almost lost sight of that conception. It has come back partly through the new historical study of the Bible; partly by the larger conceptions of law and of historical developments that are characteristic of modern thought; partly by the developed conceptions of the purpose of Christianity which have come through home and foreign missions; partly by the influence of modern democracy; and chiefly through the influence of the modern social problem.

Perfection of Humanity.

"The kingdom of God means the ideal perfection of humanity on earth. Jesus interpreted it in ethical terms when he taught us to pray, 'Thy kingdom come, thy will bt done on earth as it is in heaven.' The complete sway of God's will in all human life would be the reign of God. It involves perfect men; but also perfect relations among them, and perfect social institutions worked out by them.

"This was the social hope of Jesus. But gradually the hope that a perfect human society would exist on earth was moved to the dim background in Christian thought, and death became the insistent fact. Christians became chiefly concerned in what would happen when they died. With Paul the social hope began to disappear. Paul did not believe in a millenium on earth.

Comprehension is Broader.

"What we want to do today is to unite the religious hope of Christ and the prophets with the scientific comprehension of human life and history which modern times have worked out. The humanity which we survey is far larger than that which the prophets knew. Our comprehension of the laws of history is broader and more accurate. Our capacity for molding and uplifting the social life is more manifold and effective. But our faith is weaker and our religious will is incomparably feebler. If, therefore, we could look at humanity with the intelligence of a modern man, but with the faith of the prophets, we should have a revolutionary religion of incalculable force.

"By all the progressive changes that have come over modern religious life wehave now reached a point where we can seize the essence of Christ's idea, interpret it in modern terms, and enthrone it as our guiding religious aim.

"Religious souls are best created unconsciously when they labor for the kingdom of God. I am willing that a man forget that he has a soul, if he will devote himself with love and ardor to the kingdom of God. I will guarantee that his soul will be healthy and radiant, and unsicklied with introspective pallor. I will not guarantee that a man's soul will be worth anything if he forgets the kingdom of God in soul-culture.

Industry Least Redeemed.

"In our industrial organization, the kingdom of God would involve a progressive change in the direction of mutual service. Our industry is now the least redeemed section of our life. Our political organization is actually often corrupt, but it exists for public service at least professedly, and with some effort it can always be restored to its real purpose. When men graft in politics, they at least know that they graft, and the consciousness of sin is a long step toward salvation. On the other hand, the very foundations of our business rest on forms of grafting which are not ever recognized as grafting, but are called business.

"Our business is so unsaved that only the most heroic believers dare to believe in the possibility of its Christian redemption. The most revolutionary significance of the kingdom of God for a long time to come will be in its effects on business life. It means a radical reorganization of business, so that service will be put first, and profit second.

The Religious Hope.

"The kingdom idea brings all relations of life under religious scrutiny. The old religious idea of saving the soul had only a very remote relation to some of the activities of life, and no real sense of sin was awakened in regard to some of the sins that are prevalent in every-day life. But if we have to ask about everything whether it serves the kingdom of God, that is a test from which nothing can escape. On the other hand, it also brings all really wholesome work under the religious impulse and thereby ennobles it. It makes every calling religious.

"The kingdom idea also gives unity to life and saves men from living the double life which so many are now compelled to live. It gives the individual the capacity of endless growth. Life widens out before him incessantly. It connects all the interests of life with the religious ideal. The old religious task allowed men to get into ruts. The man who devotes himself to the kingdom of God carries a constantly increasing burden of ideas and interests, but it makes a very divine world for him.

The Kingdom Ideal.

"The kingdom ideal would help to moralize Christianity. It would throw off many religious practices which have no ethical bearing, and would concentrate the religious impulse on the ethical duties of life.

"The simplest form of social improvement, such as the creation of public playgrounds, or swimming baths for boys, would, under the influence of the kingdom idea, have religious meaning. There is no idea in sight that is more revolutionary than the kingdom. When socialism shall have completed its program—if it ever does—and shall have become a staid old party, wedded to its effete Marxian ideas and deaf to the clamor of the progressives, the kingdom of God will still be an unexhausted revolutionary idea, a sort of ovary in which living germs of new impulses are formed."

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"THE COMING SOCIETY."

In this lecture, Professor Rauschenbusch said:

"The impulse to make our social life righteous is a perpetual religious impulse, but it will have a different expression in each era of civilization. What, then, is the social ideal for our modern world?

Such an ideal connot be evolved from our inner consciousness. If it is entirely new, it will not be true or workable. In simple forms it must have been approximated in the best human societies of the past. The best tendencies of modern life too must be reaching out for it. Is there any social ideal in sight to which these marks apply? There is one, and so far as I can see there is no other. That one is the ideal of a co-operative commonwealth.

Co-Operative Commonwealth.

For a century past the ideal of the co-operative commonwealth has been growing clearer. It first shaped in Utopian dreams. Gradually it has become precise and dogmatic. Of late it is finding a practical application in social affairs. It has devloped evenly with industrial society. It is the necessary product of our social evolution.

"I hold no fixed scheme about it and do not assent to the dogmatic schemes of others, but I do regard this conception of the co-operative commonwealth as the most Christian social conception that humanity at large has ever had, and as the best and the only adequate working program for the present efforts toward a better society.

"There is absolutely no need for identifying this ideal with the crude or immoral ideas held by some of those who believe it. Every great movement of democracy was stained with human blood in the French revolution. The birth of our own nation was marked by lawlessness and violence. The Protestant reformation was befriended by some very muddy characters. Yet God was in these movements and they have all risen on stepping stones of their dead selves to higher things. Socialism, too, is in a constant process of moulting and is outliving some of its bad beginnings.

"A great cause is always fairer and nobler than the men who hold it. Let us not misread a great historical movement through which God is working out the redemption of humanity, because it is grimy with the dust of the workshop and spotted with the sins of crude human nature.

Powerful Movement.

"The co-operative plan has power to call out the moral enthusiasm and convictions of the best as soon as it is clearly understood. There is no doubt that socialism is coming to be the inspiring ideal of the industrial working class, as soon as a country is fully industrialized and the workers have had time to be disillusionized about any efforts to secure a stable and satisfactory position in any system in which they have nothing but the working force of their own bodies. We have scarcely reached that condition in our country, but we, too, shall reach it.

"Socialism creates in its believers a sense of solidarity, a submission to the discipline of the group, and a dogmatic assurance which is the despair of its opponents.

No Way of Weakening It.

"The same ideal is also the inspiration of the idealistic intelectual class and of the non-ecclesiastical Christians. It exerts a powerful influence on economic science. In constructive statesmanship the tasks are largely set by collectivist demands. There is no way of weakening the socialist movement, except by strengthening the collectivist elements of present society. Is there a more convincing proof that a principle is on the ascendant than the fact that even its enemies have to serve and advance it ?

"Just as liberty has been a blessing to which humanity has ever been striving, but which has never been fully secured, so the co-operative organization of society has been tried and approved in partial measures in the past. The Teutonic village community in which our democracy originated was a little communistic commonwealth.

Tried Before.

"The land, which was then the only important instrument in production, it was owned and operated in common. Leading church fathers held that private property was not an institution of God, but a product of human sin, like slavery. The Monasteries of the midle ages were the refuge of men of ideal aspirations, who tried to live a simple life, in purity, quiet work and contemplation, and every monastery was a little communism. The medieval heretical sects agreed with the Catholic church in upholding the communistic ideal.

"It is a plain result of historical experience that the farmer has always been well off when he owned his land and tools. If transferred to modern industrial conditions, that same principle would demand that the industrial workers shall own their great tools. It is a new and un-American condition when great masses of workers do not own their own tools of work and have no hope of ever being their own masters.

Gives Strength to Capital.

"It can ever be claimed that the best strength of capital is due to the latent elements of socialism contained in it. It has been the greatest wealth producer in history. But its finest results were not due to the fact that so few owned the capital, but to the fact that so many unite in the work. The power-machine assembled men about it and created everywhere large associations of workers uniting their forces and co-operating with one another. There is an embryonic socialism in the womb of capitalism.

For a long time to come we shall have to work in the direction of collective ownership. We should see to it that in the process we do not lose the best achievements gained under the older forms of society, especially the family, private property, the freedom of the individual, and the leadership of the capable. No communistic plan which would involve the surrender of these invaluable achievements of social evolution would be satisfactory.

Gradual Change.

"It is only fair to socialism to say that every development of its theory has been a step away from artificial schemes and toward an acceptance of the laws of gradual social evolution. There will never be any leap of society into the unknown. Such great social changes cannot come by act of congress. They will come only if they are inevitable. And there will be no completeness about them. If hereafter collectiveism becomes common, capitalistic institutions will still persist in the midst of it, just as the agricultural era lasts over into the industrial.

Plan a Great Task.

"It will be a great task of organization to create a harmonious system of production and supply. A century ago it would have been absolutely impossible. But the civilized nations are fast being educated in the art of organization. The methods devised by the ablest are becoming a social possession, so that even an inferior intellect is now able to run a concern which only a great organizer could first have devised.

"Nor will the task ever be well done. Industrial democracy will be just about as lumbering and creaky a vehicle as political democracy. We have been running our political democracy for over 130 years, and we are still in the experimental stage. But such as it is, we would not exchange it for the best oiled machinery on earth. It will presumably be the same with industrial democracy when that comes. Christianity has now been in operation for nearly nineteen hundred years, and most of us are still praying that we may see it in good working order some time. And yet, such as it is, it is the great comfort and joy of our lives. We are ourselves dropping into the foolishness of the Utopian socialists when we demand that they shall furnish us a complete blue print plan of socialism in advance, with specifications and contract price attached. Let us consider the history of religion, of education, of the state, and let us ask what is reasonable."

THE COMING RELIGION.

Professor Rauschenbusch said in part concerning "The Coming Religion":

"Religious men often distrust the new social interest because those who give their minds to it lose interest in evangelical church work and evangelism. Among workingmen they often become anti-religious, especially if they become socialists. The fact that in Europe socialism is so generally against the church and against religion is not without important historical causes, which the churches would do well to study. On the continent of Europe the great state churches have been largely undemocratic and opposed to the people's cause.

Should Not Be Hostile.

"I hold that one of the highest duties of a Christian man in America is to prevent that hostility between the churches and the social movement from spreading in this country. If the religious force of the churches were thrown into the social movement, it would be immensely strengthened and steadied by it. On the other hand, religion, too, would be greatly the gainer by being connected with the social enthusiasm. Both sides stand to gain.

"The social enthusiasm can contribute to religion a happier faith in a greater God. We always reason from our world to the God who made it. In the development of religion the conception of God was enlarged as the tribes grew into nations, and the conception became more spiritual and ethical as the social and political organization of men grew more humane and civilized. Today great masses of men are caught in crushing misery, and how can they believe in a good and loving God.

Socialism the Cure.

"In fact, religion fails in all our great industrial cities when you descend to the lower strata of the population. On the other hand the conception of a righteous social order, in which men shall yet be bound together in a great brotherhood under one Father, gives a new confidence in the moral order of the universe, and opens new possibilities of faith which the old religious explanations of the problem of suffering never furnished.

"The social enthusiasm also contributes to religion a greater faith in human nature. Christianity always has an immense trust in man, for it holds out to every man the possibility of being saved and climbing to a noble manhood. But the new social comprehension makes clear that the chief causes which corrupt men are the evil spiritual influences in which they live. The poor develop the vices of poverty; the rich are corrupted by idleness and luxury.

"We all could become far finer in body, mind and conduct if men had a full chance. America proves that men

have more capacity for unselfish devotion to the common good in them than our present social order is bringing out of them. Thus when religion is enriched by the social faith, religion becomes more nobly religious.

Creates Sense of Sin.

"The same influence creates an acuter sense of sin. Those religious men who have no social comprehension, fumble in their judgments about conduct. They usually come down hard only on a few gross vices, and fail to deal with the really destructive sins of modern life. They don't recognize some sins even if they meet them on the street. They see no blood on sweat-shop goods. They see no death in monopoly prices on coal and ice. They see no wrong in speculation in city real estate. It is only when the social knowledge is added to the religious sense of sin that men develop the incisive judgment about sin which the ancient prophets had.

Revives Enthusiasm.

"The social enthusiasm revives the great social hope of Christianity. The church now has little to promise except heaven when we die. We enjoy that hope in a subdued sort of way. Neither is there any great hope in the political program of the old parties. It was hard to get up any religious enthusiasm about the tariff reduction promised us so long, and still harder to get up any now after it is enacted. On the other hand, the hope of a great and righteous social order is full of religious inspiration.

"The new social purpose invigorates the fraternal spirit of Christianity with a new passion of brotherhood. Selfishness and mammonism always divide us. The social movement aims for the abolition of social classes. It creates sharp antagonism, but it also creates a powerful sense of solidarity. A sympathetic strike may be dangerous folly in one way, but it is a magnificent demonstration of unselfish brotherhood in another way.

"The old religion has often allowed itself to be inflamed with the war spirit and has turned the pulpits into war drums. If social insight is added to Christianity, religion becomes a determined foe to the war interests.

"Christianity has always taught us to be unworldly. A religious man ought to live on a plane above the ordinary. In the past, men have tried to live so by leaving the world and entering a monastery, or at least by abstaining from worldly amusements and dress. But that kind of unworldliness has always broken down.

"The social enthusiasm offers a chance for a new kind of unworldliness, which passes a spiritual condemnation on human society as it now is because it has had a vision of a nobler society, and then, instead of getting out of the sinful society, attacks its laws and institutions and seeks to change them.

"This new cause offers also a new chance for martyrdom. Christ says we must take up the cross and follow him. Many hymns sing of that duty. But in fact a good Christian life now rarely leads to any suffering. People respect and like us for it. On the other hand, if any man adopts the convictions of the new social Christianity, he will find new chances for martyrdom awaiting him.

"Mammon is the god of our social order, and if his name is blasphemed men still throw the Christians to the lions. There are now a great number of men who are suffering more or less poverty and are surrounded with a subtle antagonism and disapprobation for this reason. To them the cross of Christ has become a new reality and more than a theological doctrine.

"Thus the new social conviction and enthusiasm exerts a powerful influence on the religious life, enriching and vitalizing it. It creates a new type of Christian thought, and a new type of Christian man, and both are better than the old."

SOUTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The Twenty-fourth Annual Meeting.

The meeting was held in the First Congregational Church of Los Angeles, May 2-4.

The Rev. Dr. W. H. Day was the moderator, and the Rev. N. T. Edwards was scribe.

Conference theme: "Completing the kingdom." "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

The annual sermon was given by the Rev. Dr. J. F. Loba of Ontario. Texts were from 2 Corinthians 3:6 and John 6:63: "Not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." And, "It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life."

The thought was in part:

When Jesus came, he came into opposition with human institutions. The text explains the opposition Jesus found the world dead, dead to **obedience** to institutions. The day of life had passed away, and the **form** was exalted He came to an age spiritually and politically dead. It was the day of the reign of matter.

Into this he came like a spring morning with a new enthusiasm, with faith in a new kingdom, a new order. In this same simple faith the disciples went forth, to take the old dead things, and cast them aside. No wonder that we look back to the apostolic days, when the enthusiasm was great and strong for the heart of things.

But from that day to this the conflict has not been lifted. The reformers have all stepped forth to resist the exaltation of form over life.

The one great condition of life is contact with life. All great souls have become great by responding to life. No one was ever so vital, so full of life as Jesus Christ The effort of today is to revitalize the church by calling for closer obedience of Christ. We have been trying too much to get by analysis what can be gained only by obedience.

What is the sum total of the gospel? It is not the miracles, not the virgin birth, but, "I am come that they might have life."

There was a "Bible Study Period" each morning for an hour in which the Rev. R. B. Larkin of Escondido spoke on matters relating to the "Coming Kingdom." One of Mr. Larkin's addresses dealt to considerable extent with the social and industrial problem, which he regards as the greatest problem of this age, and to the solution of which the

Church was earnestly urged. This is a day of insurgency; new wine and old bottles will not go together. Jesus was a revolutionist, and in his spirit the Church should watch for and enter every open door for the betterment of human conditions; yes—even open the door itself, and thus speed the coming of the Kingdom of Righteousness.

The writer of this article was not in attendance throughout the entire Conference and so is unable to do more than mention several of the addresses.

Among the features of interest were addresses by Dr. McLane of the Advisory Committee of the National Council, on "Our National Congregational Work," and "Completing the Kingdom Through the Sunday-School" by Secretary Ewing of the Sunday School and Publishing Society.

The Rev. J. W. Doane of La Mesa spoke in an illuminating way, out of his own experiences South, on "Completing the Kingdom among the Mountain Whites."

In "The Men's Forward Movement," the Rev. George Irving of Claremont sketched the things accomplished by the Brotherhood and Laymen's Missionary Movement, and gave inspiration by his optimistic survey of the future.

In a "Round Table," conducted by the Rev. J. H. Lash of Pasadena, many encouraging features in the work of Christian Endeavor were presented; Mr. Paul Brown telling in cheering manner some of his experiences among those devoted to this work here in California, showing steady progress toward better things.

Speaking concerning "The Church and the Child," the Rev. H. K. Booth of Long Beach, made it evident that if the Church does not give religious instruction that it will not be given to much extent. The home is not doing in this respect what it once did, and the public schools have naught of it. Today the world in general has placed the child "in the midst," and it is receiving in many ways the needed attention. But the Church has not yet done this. Its work with and for the young is still haphazard largely. It was urged by Mr. Booth that ministers make their sermons more educational; that they deal in plain and simple ways with the fundamental questions. Further that more attention be given to reverential elements—that there be around the young man an atmosphere of worship. It was suggested also that there be created more agencies for the enlistment of the young in Christian service. To hold them they must be given something to do. In the line of the Sunday-school many improvements were suggested. The great need was shown to be such ample financial support and such changes in the curriculum as would enable the Sunday-school to do for the young today something comparable with what is being done in other departments of child culture and training. It was voted that Mr. Booth's address be published by the Conference in pamphlet form for distribution.

In an address on "The Boy Problem and the Completing of the Kingdom" the Rev. Edward Maclellan of Chula Vista eloquently presented such points of contact with the boy as the teaching him the first ethics of industry—fair play the slogan here as well as in the things concerning him as a boy; secondly, chivalry of citizenship—so train him that he will be just as much a lover of a clean city and a clean nation as of other things clean and fair with him as a boy. It was shown also that the completing of the Kingdom by means of the boy could be furthered by instructing him as to the splendor of imperial honor. In this connection Mr. Maclellan, who is recently from England, gave a beautiful word picture of the greatness and honor of the United States of America.

In conclusion the thought was that the boy must be made to realize that what they do they do under the inspiration of the Christ whose teachings are the basis and source of all human achievement and greatness.

In a discussion which followed this address the Rev. Shelton Bissell of La Jolla spoke of the boy as a specific, individualized problem; if you have two in the home you have two problems; if you have ten, you have ten problems. One of Mr. Bissell's remarks was that it was not by dictation but by suggestion that we helped the boy. Emphasis was laid on the necessity of talking to the boy in boy language, and in conclusion a Bible story writen by Dean Hodges in such style as to command the attention of the boy was read.

In a symposium on "The Business-like Church," the Rev. C. N. Queen of San Bernardino and Messrs. M. T. Gilmore of San Diego and J. P. Storrs of Pomona gave admirable suggestions.

Pomona College, the child of Southern California Congregationalism, was ably represented by its new president, James A. Blaisdell, who came recently from Beloit College, Wisconsin, to this important work.

President Blaisdell was on the program twice, speaking one evening on "The Significance of a College," and leading a conference the next day on "The Relation of Pomona College to the Churches."

The Christian College was presented as a communicator of facts; as a great and enkindling personality—a personal and inspiring friend; as a confessor of the vitalities that are in Jesus Christ.

In a presentation of the principles of Congregationalism, President Blaisdell showed how it is possible for a college to be Congregational and yet undenominational; or undenominational and yet Congregational. He said that it was a girding of strength to him that California Congregationalists felt that Pomona was just as much theirs as it ever was, and stood so loyally to its support. Referring to the financial problem; and the remark made by some one not cognizant of the opportunities for achievement before any one to whom it is given to direct Pomona's destiny—the remark, "I'm sorry for you," Professor Blaisdell glanced over toward that veteran educator, who labored so devotedly for several decades for Tabor College, Iowa, and then there came the words: "Dr. Brooks hasn't said that he is sorry for me. I haven't said I am sorry for myself. There is no grander work than to sound the trumpet call for a great enterprise."

At the close of President Blaisdell's address that morning the Rev. Dr. Williams of Redlands presented resolutions welcoming him to California, congratulating Pomona College in that it had secured a man of such consecration and scholarship, and recommending that the first Sunday in June be observed by the church as a day for the presentation of the effort now being made to raise an additional fund of $250,000, and for the securing of contributions and pledges therefor.

Considerable time was given to business matters at the

sessions of the Conference. The by-laws were up for revision. They were so changed as to do away with the position of Superintendent of Benevolences and that of Pastor-at-Large.

In their stead there will be a Missionary Superintendent "who shall have general charge and oversight of missionary churches and pastorless fields, Sunday-school and Christian Endeavor work; who shall promote the evangelistic interests of the churchs, and do such other work as the needs of the field may require,—under the direction of the board of directors."

Further, there is to be a Committee on Benevolences, composed of seven persons. It is made the duty of this committee to actively prosecute the work of raising funds, in co-operation with the churches, for the various benevolences and for the work of the conference as prescribed by the board of directors.

The changes in the by-laws which brought about the abolishment of the positions of Superintendent of Benevolences and Pastor-at-Large were made only after prolonged discussion. This discussion showed considerable difference of opinion as to the wisdom of such action; there was much to indicate that the plan had worked as well as could be expected in so short a time; that the work really needed two men, and that the question of expense ought not to enter into consideration provided the work were a success. However, the objections to the plan and to its continuance were various in nature. Finally in the interests of harmony both Mr. Dorland, Superintendent of Benevolences, and Mr. Maile, Pastor-at-Large, presented their resignations, and the alterations in the by-laws relating to superintendency were made.

The Conference then enacted the following:

"In accepting the resignations of Rev. C. P. Dorland as Superintendent of Benevolences and of Rev. J. L. Maile as Pastor-at-Large, the Southern California Conference desires to express its grateful appreciation of the ability, patience, and Christian devotion with which these brethren have given themselves to the financial and missionary work, and to express to them our Christian regard and good-will."

In view of the fact that these resignations took effect at once and because of his many years of devoted service as Home Missionary Superintendent and Pastor-at-Large, the Conference voted a gift to Mr. Maile of $900.

Many were the expressions of commendation given these brethren for the work done by them. Notably commendatory were the words of the Moderator, Dr. W. H. Day, concerning the service Mr. Dorland had rendered in the devising and elaborating of the plan under which the Conference is now working. And as to Mr. Maile, he said there was in his heart a deep sense of gratitude for what he had been to Southern California.

The Board of Directors in a meeting held later, during the session of the Conference, considered the question of Missionary Superintendency, and steps will be taken to secure some one for the position at an early date. In the meantime the work will be carried on by the Board with the help of such agents and temporary workers as it has the power to employ.

The Executive Committee of the Board is constituted as follows: J. H. Williams, Lester Moore, F. M. Wilcox, J. C. Astatt, Julian Phelps, Wm. Davies, J. M. Campbell.

One of the most interesting and valuable sessions of the Conference was that of the last evening, which was given to the Brotherhood.

The ladies were invited, and several hundred persons sat at the banquet table and participated in the services of the evening.

An address on "Co-operation" was given by the Rev. Dr. Fox of Pasadena. The era was presented as one of co-operation in general, and its steady growth in church work noted. It is in the spirit of oneness that our work is to be done. The spiritual note, first; then, brotherliness. Dr. Fox laid special emphasis on work right at home—this as the basis or source of all other work. No use in trying to save other peoples by foreign missionary work if we can't save our own people and country. To do the work the church is called to do it is necessary to know men and affairs all around you. The systematic work done in politics was presented as the kind of work the church has got to do if it is to succeed.

President Seccombe of the Brotherhood told of the pleasure and inspiration he had had in the fellowship of earnest, awakened Christian laymen as he had gone about among them during the year. It was his belief that a new day had dawned for the Church in these activities among the men.

The Brotherhood elected the following officers for the year: President, Dr. J. C. Le Masters of Los Angeles; vice-president, A. J. Crookshank of Santa Ana; secretary, Mr. Schweitzer of Los Angeles; treasurer, C. F. Bailey.

An executive committee was named as follows: Rev. Mr. Seccombe of Santa Ana; Dr. Berwick of Redlands; Rev. A. Johnson of Monrovia.

Conference Notes.

The time for the annual meeting of the Conference was changed from the first Monday in May to the second Tuesday.

The Rev. F. J. Culver had loving and complimentary mention because of his faithful service for many years as registrar.

The fiscal year of the Conference was made to end with the calendar year, and it was recommended that the churches arrange similarly.

The Rev. W. B. Thorpe of San Diego was chosen as the preacher for next year, and the Rev. H. K. Booth of Long Beach as alternate.

Lester Moore of Los Angeles was elected secretary and scribe; Mr. I. S. Watson, assistant; Mr. H. A. Palmer, registrar, and Fred M. Wilcox, treasurer.

In resolutions regret was expressed at the inability of the Rev. Dr. Meredith, of Pasadena, to be present; and gratitude for his serviceable ministry.

Judge Wilbur of Los Angeles: "The best work I am doing is in meeting in the Sunday-school room each Sunday from 70 to 75 boys of ages ranging from 15 to 20!

Resolutions condemning prize-fighting were adopted,—calling for the enforcement of existing laws with reference thereto, and the enactment of those more stringent.

The committee on Sunday-schools recommended that the Sunday-school missionary work be taken over by

the Conference as soon as arrangements could be made with the Congregational Sunday School and Publishing Society.

The report of the Ministerial Relief Society showed total receipts for the year to the amount of $946. The grants to individuals amounted to $475; to the National Society there was sent $134. The total expenditures were $739. The fund on hand May 1st was $2,103.

The Revs. Stanley Ross Fisher and William Horace Day were elected delegates to the National Council. The San Bernardino Association not having named any delegates to the Council, the Rev. Horace Porter of Riverside was chosen; also Mrs. Robert Garner, with Miss Peck as alternate.

The Committee on Benevolences was constituted as follows: Mr. John Fisk, Redlands; Rev. C. H. Seccombe, Santa Ana; Rev. Geo. Irving, Claremont; Rev. J. H. Lash, Pasadena; Rev. W. B. Thorpe, San Diego; Mr. Chas. F. Bailey, Los Angeles; Rev. A. P. Davis, Pomona; Mrs. S. E. Hughes, Pasadena; Mrs. Geo. Robertson, Mentone.

The following named persons were elected directors: J. H. Williams, E. R. Fuller, Wm. Davies, J. Phelps, J. C. Atsatt, E. F. Hahn, R. B. Larkin, J. M. Campbell. Members holding over from last year are: Chester Ferris, A J. Crookshank, Benj. F. Boller, M. T. Gilmore, George Robertson, N. T. Edwards, Mrs. J. H. Williams, A. P. Harwood, W. S. Grandy, Wm. Horace Day, Mrs. E. C. Norton, H. G. Cooley, Fred M. Wilcox.

The Rev. Dr. J. H. Williams of Redlands was elected moderator for the ensuing year. It is not a position to be coveted; it means much time and labor, especially so while the Conference is without a Missionary Superintendent. But for the work's sake Dr. Williams accepted. One of the first calls was to Oneonto, a promising suburb of Pasadena, Thursday afternoon, to consult with the people with reference to a Congregational Church.

The work of Heber Collegiate Institute, Imperial valley, was encouragingly presented by President Moorehouse. Beginning in 1908 progress has been marked by the work all along. In one way and another about $10,000 has been donated by Valley people. Farm land to the extent of 320 acres has come into the possession of the Institute, and special attention is to be given to studies in agriculture and the domestic arts. It was stated that there is no institution within 700 miles giving advanced instruction in agriculture.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

What Is It To Be A Christian?..Acts 26: 24-29.

To be a Christian is to be like Christ. But how can we be like Christ unless we know him? We become like Christ as we know Him and love Him,—that is as like begets like and love evokes love.

Accepting Christ's philosophy will not make one a Christian, unless he practices Christ's principles; neither will admiring Christ's person make one Christlike unless he is inspired with Christ's passion to be reverent and righteous. It has been well remarked that the man who says, Lord! is orthodox, while the man who says, Lord, Lord! is pious, but only the man who does the will of God as Christ did it is truly a Christian. That is virtually the Master's own word, and it sounds quite like Paul's assertion, "If any man have not the spirit of Christ, he is none of his." Still the admiration of Christ's person and the inspiration of Christ's philosophy are the highest incentives to the Christian character and the Christian achievement.

Christ wants us to like Him in such a way as to like what He likes, and He demands that we love Him in such a manner as to love what He loves. He says to Peter, "If you love Me, feed my lambs; tend my sheep." To be a Christian is to be devoted to the person of Christ to be sure, but it is also to be devoted to other persons as Christ was devoted to them in interest and love.

To be a Christian will always mean infatuation with the beauty of Christ's character, but it will also mean identification with Christ's heroic and sacrificial spirit. It will mean such an identification as will baptize us into the passion of Christ's cross,—an identification like that of Paul who could say, "I have been crucified with Christ; I live, and yet not I; Christ liveth in me."

To be a Christian means not only that we shall love Christ and what He loves, but it means as well that we shall have faith in Christ and also faith like that of Christ. It is love that works by faith that is the greatest thing in the world. Christian love is believing love, love that believes in God and in His world and in His other children! Christian love is a love that believes in the triumph of righteousness and in the doom of wrong; it is a love that believes that the way of the godly shall persist and conquer, while the way of the ungodly shall perish.

To be Christian then is to have faith and love like the faith and love of Christ. These are the high gifts that alone make personal life blessed; and these too are the only gifts that make social regeneration possible. The real Christian is the man who has abounding faith and love for himself, with equally abounding faith and love for society and for the advancing kingdom of God.

To be resourceful Christians we need both to receive and to reinforce the inspirations of Christ's Church. Since all Christendom recognizes Jesus Christ as its supreme authority for faith and for love, all thoroughgoing Christians will need to be heart students of His gospel. And since the Christian secret and spirit are both taught and caught, and since Christ Himself has established a Church to make the teaching and the inspiration constant and effective, all wholehearted Christians will need to be in and of the Church both to get and to give her Christianizing power.

WOMAN'S BOARD AND WOMAN'S HOME MISSIONARY UNION MEETINGS.

The quarterly meeting of the W. H. M. U. and the first annual meeting of the Northern California branch of the W. B. M. P. are to be held in San Jose, June 2nd and Saratoga, June 3rd, respectively. The success of the W. B. M. P.'s meeting last year in Palo Alto has led us to hope for large and helpful meetings on both of these days. A

one and one-third rate will be given by the railroad if fifty people attend, so it is important to obtain receipt checks when buying tickets. Both meetings will begin at 10:00 A. M. Trains leave San Francisco, Third and Townsend, at 8 A. M. (ferry, 7 A. M.) or Oakland, First and Broadway, at 7:36 A. M. Those desiring entertainment for Thursday night should send their names as soon as possible to Mrs. E. R. Shaw, 269 South Crittenden street, San Jose, or Miss L. N. Richards, Saratoga.

THE PRIZE FIGHT.

Protests continue to be made against it, and it is evident that if it can be prevented it will be. A mass meeting will be held in Oakland, Saturday night.

We are not as sanguine as many are in regard to the outcome of this effort.

When Governor Gillett was asked in Washington a few days ago, "What are you going to do about the Jeffries-Johnson fight?" he replied: "It is not up to me to do anything. There is a law in California prohibiting prize-fighting, but it contains a clause permitting athletic clubs to hold boxing matches, with the consent of the proper county authorities, providing that the number of rounds is limited and that the contestants are examined by a physician beforehand. This is what they say they are going to have and no one knows anything to the contrary."

There's the difficulty. The county authorities have given permission for what is called a boxing match. It is as the Governor says—lawful under certain restrictions. With that permit, however, a regular prize-fight, disgraceful to the state, is likely to be conducted. It is to be hoped that the brutal contest will be prevented.

NOTES AND PERSONALS.

The semi-annual meeting of the Upper Bay Association will be held at Oakley on Tuesday and Wednesday, May 17-18.

Wood & Cowdrey of Oakland are publishing frequently the sermons of the Rev. C. R. Brown. Notice their advertisement in The Pacific this week.

John Hedley Scudder, the eldest son of the Rev. W. H. Scudder, of Rio Vista, will complete a four years' course of study at Jefferson Medical College, Philadelphia, in June. During these four years at Jefferson Mr. Scudder has taken six of the most important honors offered the students. In a recent contest in which men from Johns Hopkins, of Baltimore, and the University of Pennsylvania competed, Mr. Scudder not only won the prize, but receiced special public commendation by Dr. Coplin, the president of Jefferson. Miss Jessie Scudder, who has been in the Jefferson Training School for Nurses for three years, has stood second in a class of sixty. She has been offered before graduation the position of directress of a training school at Salt Lake City.

The World's Sunday School Association has named Sunday, May 22, as World's Sunday School Day. Pastors have been asked to preach a sermon that day emphasizing the claims of the Sunday school as a factor in the development of Christian character, urging upon parents and guardians the importance of training the children and youth in the knowledge of the Scriptures, and including in his prayers a petition for the blessing of Almighty God upon the work of the Sunday school in all lands, and especially upon the World's Sunday School Convention, which at that time will be in session in the City of Washington. A special opening exercise has been prepared for use in Sunday Schools that day, and schools are being asked to use it, and thus be a link in the golden chain of service encircling the globe that Sunday.

Among the Churches

CALIFORNIA.

Santa Ana.—Sixteen persons united with the church at the last communion, 5 on confession.

Redlands.—Eighteen united with the Church on Sunday, May 1; twelve of them on confession.

Willowbrook.—The Rev. C. E. Philbrook has taken charge of the work at Willowbrook. He has purchased a half-acre of land and will make thereon a home.

Long Beach.—Five new members were received at the May communion. The Sunday-school held a May Day festival in the auditorium, which was very largely attended, and netted the school about $60.

Cloverdale.—On Sunday, May 1st, the Rev. Henry Ainsworth, pastor of the Cloverdale Congregational Church, after completing three years of service, resigned his pastorate. His resignation will take effect when a new pastor is secured.

Lemon Grove.—At the recent communion service the Rev. C. N. Hand had the pleasure of welcoming 23 persons into fellowship. Of this number 17 came on confession. Previous to these accessions the membership was 45. Some of this ingathering was the result of meetings conducted by Howard Sayles, the evangelist.

Haywards.—The annual meeting of the Haywards Congregational Church was held Tuesday evening of last week at which time members and friends of the church had supper together. At the business meeting which followed the reports showed all departments to be in good condition. An increase of one hundred dollars in the pastor's salary was voted. Mr. Naylor has been pastor for eight years, his being the longest pastorate in the history of the church, which has had existence for forty-five years.

Oakland, Fourth.—One of the four Red Letter Days, specially arranged for parents of our Sunday-school, was observed on last Sunday evening—when Miss Eva Clarke, a native of India, appeared before us in the gorgeous oriental costume of a high caste Hindu woman, and told us in fascinating and humorous style the romantic and pathetic story of that strange country. Seldom have we had such a pleasure and privilege and we hope that others may have the opportunity of enjoying this rare treat. Sunday, the

22nd inst., will be observed as Children's Day with the usual attractive exercises.

Whittier.—The Rev. W. G. Marsh of Albuquerque, New Mexico, has accepted the call to the pastorate at Whittier, and will enter on the work early in June. Until the arrival of Mr. Marsh the pulpit will be supplied by the Rev. Dr. I. C. Meserve of San Francisco. A new house of worship is under construction at Whittier, which will cost about $20,000. It is being constructed with artificial stone. By being its own builder the church is saving several thousand dollars, and will get for $20,000 a house of worship which otherwise would have cost $30,000. So far the expense has not only been considerably below the contractor's figures, but also below the estimates made by the Church before beginning work. In one of the principal items $6,000 has been saved.

Los Angeles, First.—The Rev. Dr. W .H. Day and wife will leave the last of this month on a trip abroad which will take them first to the ecumenical Missionary Conference in Edinburgh; afterward through different parts of Europe. They will return to the United States in time for the National Council meeting in Boston in October. During the pastor's absence the work of the First Church will be under the direction of Dr. W. F. Day, pastor emeritus, who will have to aid him in the pulpit several of the Southern California pastors and some from the East. Dr. Day has been in the ministry forty-five years. As pastor emeritus in the First Church of Los Angeles, in beautiful co-operation with his son, the pastor, he is rounding out in ways highly serviceable to Congregationalism and the Church Kingdom a notable ministry.

San Francisco, Mission.—Work is progressing on the new building. A second contract has been let for $29,340. The first was for the foundation work, and was for $3,330. Other contracts to be let will bring the cost of the building up to $35,000 or $40,000. Fine Sunday-school rooms are arranged for. On the first floor will be rooms for social, athletic and other purposes. The Sunday-school rooms and the auditorium will be on the second floor. The building will be of red pressed brick and will be trimmed with stone. The location on Mission Park is a very fine and picturesque one. On one side of the park the Mission High School is situate; on another is the Youths' Directory, a Catholic institution. The Pacific will be furnished ere long by Mr. F. W. Reid, the architect, something more in detail concerning the new edifice.

Los Angeles, Olivet.—The Rev. B. F. Boller has resigned the pastorate at Olivet, much to the regret of the Church. The resignation is to take effect July 1st. When Mr. Boller began work with Olivet six years ago the Church was receiving $800 missionary aid. At the end of the third year, it was brought to self-support, and in the meantime improvements on the building to the extent of $1,000 had been made. The first year the benevolences increased eightfold; a Men's Club was organized which has been a regular working force in the Church all the years since. Changes in that part of the city a few years ago made it possible for residents to sell their property at a profit. Considerable of this was bought by Jews who hold it for rental purposes; a changeable element has come in and Olivet has problems. The Church is still, however, self-supporting, and a little change in location would add greatly to a successful future. Mr. Boller feels that a change will be best for him and for the church; that a new man will be better able to make of Olivet what it is hoped it can be made—an ever-increasing influence for good in Los Angeles. The following will show how churches suffer by removals: In less than one year Olivet lost three deacons, four trustees, three men who had been Sunday-school superintendents, twelve Sunday-school teachers and four young people who had been president of the Christian Endeavor Society. Mr. Boller has shown himself a faithful and able worker during his six years with Olivet; he has been of great help in the Congregational fellowship in Los Angeles and all Southern California, and it is hoped that his work will continue to be hereabouts.

ANNUAL MEETING AT CAMPBELL.

On April 28 the Campbell church celebrated its twenty-first anniversary. The business meeting was held in the afternoon, when reports from the various departments of the church were given. These reports were most encouraging, showing good advancement in all lines. The largest contributions for benevolences in the history of the church and "nothing but love owing to any man" is the record for the year. From the beginning this church has been self-supporting, being one of four in all northern California which has never received aid from either the Home Missionary society or the Church Building society, yet has regularly contributed to both organizations. This church has been most happy in its leaders. Dr. William Windsor, a man of rare ability, was its founder and for nearly fifteen years its beloved pastor. In 1903 the church reluctantly accepted his resignation and called his successor, Rev. George E. Atkinson, who at once won the hearts of his people. Under his wise leadership the church continues to grow in numbers and efficiency. The present membership is 169.

After a basket supper served by the Women's Guild pleasant anniversary exercises were held. Letters from absent members; greetings from Secretary Rathbone, Secretary Hinman and neighboring pastors; reminiscences by Dr. Cooper, a member of the first building committee, and the reading of some original verses by Mrs. Janes, one of the charter members of the church, made a program of delightful interest, which culminated in the unvailing of a fine portrait of Dr. Windsor, the gift of Mrs. Windsor and her sons.

The following resolution was presented and heartily adopted—

Resolved, That there be placed upon the records of this meeting an appreciation of the work of Rev. A. B. Patten of Santa Rosa. He came to us in a spirit of brotherhood and helpful interest to labor for two weeks for the quickening of the life of the church and for the saving of souls. His series of twelve sermons, from April 11 to 22 were productive of great good, which we have reason to believe will be permanent.

Mr. Patten has a tenderly human touch, a logical, forceful way of putting essential truth, and a manly way of meeting men and issues. The church would thank him most heartily for what he has done and also his church at

Santa Rosa for their kindly sacrifice in sharing their pastor with us.

We hope this custom of brotherly help and friendly exchange will continue.

CHINESE BRANCH CHURCH IN NORTH BERKELEY.

A Chinese branch of the North Berkeley Congregational Church was organized last Sunday evening. It was constituted with thirty-one members. Fifteen of them were already connected with the North Berkeley Church; sixteen others were received, all of whom but one united on confession.

Although this new organization is a branch of the North Berkeley Church it will have its own deacons and clerk.

The work is carried on at 1917 Addison street, where there is a Sunday school every Sunday afternoon.

In view of this organization last Sunday evening the Rev. George Hinman was with the church in North Berkeley Sunday morning and spoke on "The Oriental Work." At the service in the evening Mr. Hinman read the scripture lesson and offered prayer. Dr. W. C. Pond spoke on "The Meaning of the Branch Church," and administered baptism to thirteen of those who entered into membership. The Rev. S. C. Patterson gave welcome and the right hand of fellowship to the branch organization. And the service closed with the sacrament of the Lord's Supper, administered by Revs. George Hinman and W. C. Pond.

MINISTERS' MONDAY MEETINGS.

The Congregational ministers of San Francisco and vicinity listened last Monday to an address by the Rev. Dr. McLane of the Advisory Committee of the National Council, on the apportionment plan.

This plan, the speaker said is proving of great value to the church and to the benevolent societies, and is in his opinion the best scheme ever devised. Never before have so many churches been trying to do their part. And many are not only delighted in that they have done what has been asked of them—but in doing more. Dr. McLane stated that he visited not long ago a church that had been giving only $10 in benevolences. Its apportionment was $55 It was within seven dollars of the amount and expected to raise all of it.

Next Monday the meeting will be in the First Congregational Church of San Francisco. The Rev. George H. DeKay will give the address.

The meeting on the 23d will be a union meeting. It will be in the First Congregational Church of San Francisco. The paper that day will be given by Professor Buckham. The union meeting will begin at 10:30.

On Monday, May 30, the meeting will be in Berkeley again.

THE SAN JOAQUIN VALLEY ASSOCIATION.

The San Joaquin Valley Association, which held its annual session with the Ceres Congregational Chruch May 3rd and 4th, was attended by fourteen ministers and eleven delegates. The interest was greatly marred by the failure of the representatives to be present only a part of the time due in part to the poor train service, also to the rush of the times in coming and going, also to a lack of determination on the part of our people to give themselves as they should to this type of christian work. Nevertheless there were periods of especial uplift in the prayers, addresses and reports of the ministers and delegates. The sermon by the Rev. Benjamin Gould of Fresno was helpful and inspiring. The fellowship stimulated by the communion service led by Rev. Charles Hyde of Oleander and R. B. Dunlap of Tulare was good throughout. The addresses made by Louch on Prayer, by Dunlap on Congregationalism suited to our times, by Hyde on the doctrines needing emphasis, by Watson on more effective preaching, by Sink on the unfinished work of A. B. C. F. M. were good and listened to with interest by the audiences gathered to hear. Of the work of our secretaries it may be said a note of good cheer was truly voiced by Rathbone, Fisher, Ewing and Hinman. An hour of conference led by Superintendent Rathbone revealed the secret of joy, namely the success of the apportionment plan now backed by the laymen. The association put itself against the prize fight in a strong resolution sent to the governor of the state. Three new churches, namely, First Congregational Church of Salida, First Congregational Church of Mantaca, Third Congregational Church, German of Fresno, united with the association. The new men present as pastors were Charles Hyde of Oleander, Getman of Zion German Church of Fresno, Watson of Farmersville Union Church, and the new pastor of the Fresno Armenian, late of Providence, R. I. New church buildings were reported at Stockton and Bowles and Fresno Japanese. The whole spirit of the meeting was encouraging. The wave of immigration is reaching this valley and the growth is assured. It only remains to go in and possess the land.

OREGON LETTER.

By George H. Himes.

Rev. William Martin Proctor, recently called to the pastorate of the Oregon City Church, began his work there on April 17th. He was born in Denver, Colorado, January 26, 1875, and was educated in the University of Washington and Whitman College, graduating from the latter in June, 1901, with the degree of A. B. He took his theological course in Hartford and Chicago Seminaries, and was graduated at the latter in June, 1904. Soon after, he returned to Washington and was ordained at Spokane, September 1, 1904, and his first pastorate was that of Plymouth Church, Spokane, which he served two years. His next pastorate was at Ritzville, Washington, which he served three and a half years, and was in active service there when the Oregon City Church extended a call. Mr. Proctor is a married man, and has one child. He is a younger brother of Alexander Proctor, the noted sculptor of New York City and Paris, whose groups have adorned several National Expositions. While in Ritzville Mr. Proctor was President of the Commercial Club, and was chiefly instrumental in securing for the town a Carnegie Library building costing $10,000. This handsome building is located on a principal street, and in addition to the book and reading rooms, it has a commodious rest room. While a student at Whitman, Mr. Proctor was private secretary to President Penrose for a considerable time, and traveled in the East with the Whitman Glee Club. In Mr. Proctor the Oregon City Church feels that it has a live, wideawake man, full of energy and

ambition; and with unity of effort on the part of pastor and people the conditions point to a decided forward movement which it is believed will prove a great blessing to the church and the community in which it is located.

The church at Laurelwood, a suburb of this city, although outside of the city limits, Rev. William H. Meyer, pastor, had seventy-nine additions to its membership in 1909, The prospects for 1910 are very encouraging—so much so, that it is believed that the record of the present year will be an improvement over 1909.

For a number of weeks past Rev. Andrew Ojala, a Finnish minister, has been holding a service every Sunday afternoon in the Sunday school rooms of the First church for the purpose of giving his countrymen an opportunity to worship. The interest manifested in this service caused Dr. Dyott to suggest to the Finnish minister that the necessary steps be taken by him to organize a Finnish Congregational Church. Accordingly a church of that character was recently organized, and it will have the use of the Baraca rooms of the Sunday school for public services every Sunday afternoon until the new organization is able to build its own house of worship.

At the communion service in the First church last Sunday seven new members were added to the church.

Monday, May 2nd, was the sixty-seventh anniversary of the birth of American civil government on the Pacific Coast. The eventful meeting of May 2, 1843, was held at Champoeg, a shipping point of the Hudson's Bay Company, on the east bank of the Willamette river, about thirty miles south of this city. One hundred and two persons assembled upon that date pursuant to call, to consider the report of a committee previously appointed, the adoption or rejection of which meant the organization of American civil government or the defeat of that idea. When the vote was taken, it was found that fifty-two favored the committee's report and fifty opposed it, hence it carried by a majority of two. One of those two, a French Canadian, Hon. Francois Xavier Matthieu, born April 2, 1818, is still with us, and was at Champoeg last Monday at the tenth celebration of the noteworthy event of nearly three score years ago. In a true sense, Champoeg may be called the "Plymouth Rock" of the Pacific Coast.

The recognition of "Mother's Day" was quite general today. Dr. Dyott made an impressive and touching allusion to it in his discourse this morning.

THE HOME

Only a frown,
And the day is dour,
And chill is the air,
And the wide skies lower;
And dire foreboding,
With unknown power,
The soul makes bitter
And sad the hour.

Only a smile
On a pleasant face,
But it gives the sunbeam
A long stern-chase,
And it makes the hearth
A joyous place,
And it fills the day
With a nameless grace.

A cheery word
And a cheery smile,
How feat they foot it
For many a mile!
With what bright glamour
And what sweet wile,
They make home heaven
And life worth while!

EAGGERATING TRIFLES.

You can always take a man's measure by the way in which little annoyances and petty vexations affect him. If he exaggerates them, talks a great deal about them, spends valuable time fussing over them, you know that he is not a big-souled man.

The habit of making a fuss over a little thing, of exaggerating the importance of what to great characters would be but a trifling annoyance, is not only indicative of smallness and narrowness of nature, but is also demoralizing and weakening.

The really large man will not allow himself to be troubled by trifles. If he wants to go anywhere, he does not make a great ado because it rains, is hot, is muddy, or because he "does not feel like it." This would be too small, too picayune for the broad, large-minded character.

Some people are upset by the least obstruction thrown in their path. They "go all to pieces" over somebody's blunder—over a stenographer's mistake, or a clerk's error. Large natures rise above such trifles.

Some men do splendidly when they have the encouragement of good business, the tonic of good times; but when business is dull and goods remain on the shelves unsold, or they have any little discord in their homes, they are all upset. They are like children—they need to be encouraged all the time, for they can not work under discouragement.

"I have seen men lose their temper and waste energy swearing at a knot in a shoestring, or something else just as insignificant. The foolish or ill-tempered have no range in their scale. Small, irritating things come to and 'tag' us all; but the only way to conquer them is simply to smile and 'pass them up.'"

Every one owes it to himself to live a real life, whether he is rich or poor; to be, and not to be seen. He owes it to himself at least to be genuine.

Isn't it pitiable to see a man made to dominate the universe and who ought to be a giant, going all to pieces over a trifle in his office, losing his head over little things with his office boy or stenographer, things which would not cause the slightest disturbance in a strong, robust man!

There are thousands of people in this country who are enduring a living death, who are tortured with ambitions which they cannot satisfy. Many of them are college-educated, and yet their hands are tied by the lack of health which they lost while trying to get their education, trying to prepare themselves for a great career.

If we could only have a national health ideal instead of

a national disease ideal—an ideal which is based upon our inherited belief that a certain amount of sickness and disease is a necessity—our health standards would be raised immeasurably in this country.

The time will come when we shall look upon all this waste of energy and loss of opportunity, the almost universal suicide upon many years of our lives, as a positive sin. Think of what a loss to the world results from the withdrawal from active work of millions of our people who are incapacitated by preventable ill-health!

Health and harmony are the great normal laws of our being, and our suffering comes from wrong thinking, from vicious or ignorant living.—Success Magazine.

THINNING OR PROPPING—WHICH ?

When the old frinnd of the family saw the loaded peach tree in the back yard of the new home, he told its owner that he ought to begin thinning the fruit at once. It was a fine, healthy tree, and the branches were already drooping slightly with green marbles that promised an abundant harvest. The young man listened politely, but when the guest was done he told his mother that it was all foolishness to destroy the good peaches. "The wormy and blighted ones will drop of their own accord," he said, "and I'll prop the tree. Richard & Allison bought the peaches off this tree last season, they told me, and paid a dollar extra on the bushel because they were of such fine size and flavor, and I don't intend to lose the chance to make as much money. Mr. Lee is a nice old gentleman, but he is apt to think his opinions are right and everybody else's wrong."

So the tree was propped with good, strong supports, and the fruit grew in size in the long, hot days. Every week or two the proud young owner of the premises counted up the extra money he would make; but one morning he went out to find two large branches broken down, and the immature fruit scattered about on the ground. In great haste he thinned the fruit on the other limbs, but it was too late. The overtaxed tree could not in its weakened condition ripen the fruit even when the boughs were relieved, and there was no sale for the little specimens that were finally gathered. The tree was ruined as to beauty, and nothing but good care could make what was left of it worth anything.

What goes on year after year in orchards where owners prop the trees is typical of many young lives of the present day. When it comes to the question of thinning or propping, most young people choose the props, in spite of all warnings. The fruit grower knows the penalty of leaving too much fruit on the limbs and trusting to props, and the young people have plenty of warnings all about them aganist persisting in trying to ripen too heavy a crop. But still the sacrifices—useless sacrifices—continue.

A very promising young lady was warned by her physician to give up part of her duties for the sake of her health, but she refused to heed. She was taking a college course, was active in society, was trying to keep up special work in languages and music, and with it all dabbling a little in home work for the sake of her invalid mother. The physician told her in plain language that if her life bore fruit at all, it would be small and worthless, but she replied that she could prop herself up until the day of graduation, when she would take a complete rest. So instead of putting aside some of her duties and studies and pleasures, she propped herself—effectually, as she supposed—with tonics, strong coffee, tea, and headache powders to enable her to go on as before. She did go on for some months, but long before graduation she was a nervous wreck in a hospital, and the doctor would promise her nothing in the way of a cure. All the lovely and delightful fruit her promising young life might have ripened to perfection was lost and scattered because the props were not sufficient to bear up the weight put upon them.

In the same town was a young man who was making quite a success in business and was also quite popular in a social way. He began to dabble in politics, was in demand to sing at entertainments, and in various ways hardly gave himself time to eat and sleep, thinking all these activities would help on his business. He became restless and nervous and resorted to drugs to get him through trying days. Of course he knew what the consequences would be, but just at that time he was unusually busy and did not see how he could put anything aside conveniently. He never meant to fall into the dreadful habit that now chains him fast to drugs, but he kept on propping until disaster had to come .

And even where the life is not shattered by trying to bear too much fruit, the harvest is never satisfactory. Occasionally one sees in autumn a tree full of tiny, gnarled specimens of fruit speaking eloquently of greed on the part of the owner—fruit unfit to be gathered at all, and so left to hang useless on the limbs after the leaves are all gone. And it is just that way with hundreds of lives. They are full of fruit, it is true, but it is worthless. With a smattering of this and a touch of that, a little experience in political life, mixed up with business and professional wisdom and a dabbling in some trade or other, men fail constantly because they must be propped to hold up the little spoiled fruit they bear. Better thin out before it is too late, even if the fruit does look too promising to destroy. Only in this way can one hope to bring forth a harvest worthy to be gathered.—Hilda Richmond.

ONE OF THE EARLIEST HYMNS.

Clement of Alexandria gives the following as one of the earliest hymns, certainly as early as 150 A. D:

Shepherd of tender youth
Guiding in love and truth,
Through devious ways
Christ our triumphant King.
We come thy name to sing,
And here our children bring
To shout thy praise.

So now and till we die,
Sound we thy praises high
And joyful sing;
Infants and the glad throng,
Who to thy church belong,
Unite and swell the song
To Christ our King.

THE BRAVERY OF BILLY.

Billy was hungry. He gazed wistfully at the bread in the little shop window, and hoped Mrs. Lewis would give him something to eat.

The baker's wife was a kindly woman. She pitied the motherless lad, and often gave him a jelly roll. Billy had not seen her for three days, but this was Saturday night, and he hoped for better luck.

Trade was brisk, and the customers passed in and out. One poor old woman was so laden with bundles that she could not open the door, so Billy ran to the rescue and opened it for her.

Mrs. Lewis turned to her customers with a smile.

"I'm right glad to see you, Mrs. Frazer," said she. "Sit down and rest a minute—do."

"Thank you; I'm tired," sighed Mrs. Frazer, as she put her bundles on the counter and sank into a chair. "I've that much to carry that I couldn't open the door. A bright boy opened it for me. He has been there a long time. I saw him when I passed an hour ago."

"Oh! it'll be young Billy McCaw," answered Mrs. Lewis. "He's on the lookout for something to eat. I give him a piece most nights."

When the customers were gone Mrs. Lewis called Billy into the shop.

"Here, Billy, my lad," said she, "go round and get my man's beer; I'll have something for you when you get back."

Billy's smile vanished. He was a Band of Hope boy. How could he fetch beer?

"I'm sorry I can't go, Mrs. Lewis," he answered bravely. "I'm a Band of Hope boy, and captain says we must always stick to our colors."

"Oh! indeed," answered Mrs. Lewis; "what next, to be sure? Don't dare to preach to me. If you can't do a message for a body, you'd better be off, and you needn't come here again, for you'll get no more from me, I can tell you."

Poor Billy! It was hard lines. He tried hard to imagine he wasn't very hungry, but he was.

He ran slowly down the street, and round the corner. There he bumped into some one who was kneeling on the ground. It was the woman with the parcels.

"Sorry, ma'am," said Billy, "what's the matter? Can I help you?"

"Oh! it's you, is it?" answered Mrs. Frazer. "If I haven't dropped all my bundles. Pick them up, there's a good lad."

Billy was sorry for the poor old woman and offered to help her home with her bundles. She thanked him kindly, and let him help her.

Mrs. Frazer talked merrily as they trudged along together. "Did Mrs. Lewis give you a roll, my lad?" she asked.

"No, I'm not going there any more," answered Billy, sadly.

"Why not, lad?" asked Mrs. Frazer. "I thought you went there most nights."

"So I did, but—well, I wouldn't fetch something for Mrs. Lewis."

"What was the something, lad?"

Billy hung his head and was silent.

"Come, come, laddie, tell me all about it," coaxed the kind-hearted Mrs. Frazer.

"Well, she asked me to go to the saloon. I'm a Band of Hope boy, and I couldn't go," said Billy, reluctantly.

Mrs. Frazer's kind heart was touched. She gave Billy a splendid supper in her cheery kitchen, and sent him away comforted. "Good-bye, laddie, cheer up," said she, "right always wins in the end."

And it did. For, somehow or other, the captain heard of Billy's pluck. "Well done, Billy, my boy," said he as he gave him a slap on the back, "I'm real proud of you."

Billy was as happy as a king. Captain was pleased with him, and perhaps mother knew all about it, and was proud of her brave boy, too.—Youth's Temperance Banner.

LOST CHORDS.

By Mary Wells.

In Gaza's tower, with brazen fetters bound,
The slight captive treads his weary round,
The mock of those who in an earlier hour
Were wont to tremble at his mighty power.
That power, alas, is gone! His soul, dismayed,
In anguish mourns Jehovah's gift betrayed.
The Psalmist strikes his harp. A minor strain
Answers his stouch, then dies away in pain.
In accents pleading doth he still implore,
"Salvation's joy, O Lord, to me restore!"
No more he knows that kinship with his Lord,
No more resounds the rapture of that chord.

By alien fire now lingers fearfully
He who has sworn eternal loyalty
To that loved Master whom he now denies.
That Master turns and looks. O, loving eyes!
But with that look remorse which ne'er will cease
Fills Peter's soul; he weeps for his lost peace.

Lost joy, lost peace, some vanished strain
Each human soul strives ever to regain.
The chord is gone, but with the anguished strife
The awed soul learns the mystery of life.
In this world lost; but list that grand "Amen"
By the white throne. 'Tis the lost chord again!

—Sunday School Times.

Easy.—"In what condition was the Patriach Job at the end of his life?" asked a Sunday school teacher of a quiet looking boy at the foot of the class. "Dead," calmly replied the quiet looking boy.—Illustrated Bits.

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